alâh with Short-Sleeves & without Headgear (topî)

In this belated age of ours, it has become a fashion for some people to perform Salâh with a short-sleeve shirt or *kurtâ*. Others perform Salâh bare-headed, claiming that there is no proof for donning any headgear for Salâh. Similarly it is becoming increasingly common, in our Masâjid, to see some people coming with '*bermudas'* (three-quarter pants). This is a very disturbing trend and highlights our disregard for the great injunction of Salâh and our indifference to the sanctity of the Masjid.

How sad that this attitude is only harboured toward Salâh and the Masjid. However, when we go to any other place, of lesser importance, we give great consideration to our appearance and dressing. We logically understand the demands of that place or gathering upon us, without question. Then why this attitude to Salâh, when Rasûlullâh ρ has said**:** "The *musallî* (person performing Salâh) is in private dialogue with Allâh I." What a great occasion for a person! Does it not demand from him to dress appropriately!? Will a person ever attend a wedding or any other function, dressed shabbily!? Hereunder follows, what the Scholars state, in the light of the Qur'ân and Hadîth:

Short-Sleeves

- Anas τ reports that the sleeves of Rasûlullâh ρ used to be up to his wrists. (*Musand Bazzâr)*
- Asmâ' Bint Yazîd *radiallâhû 'anhâ* reports that Rasûlullâh's ρ sleeves used to be up to his wrists. *(Tirmidhî)*
- Furthermore, according to the Hanafî Scholars it is ***makrûh*** (reprehensible) to perform Salâh with the sleeves folded to such an extent that the elbows are exposed. (*Al-Hindiyyah vol.1 p 106, Khulâsatul-Fatâwâ vol. 1 pg. 58)* The same is narrated from the Scholars of the *Hambalî mazhab. (Sharhul-Kabir vol.1 p.470)* In fact, Imâm Nawawî *rahmatullâhi alaih* states that it is the consensus of all the scholars that although the Salâh of a person who folds his sleeves will be correct, yet it is ***makrûh.***. *(Commentary on Sahîh Muslim vol.1 p.193)*

The Headgear (topî)

- 'Amr Ibn Huraith τ says: "It is as if I am looking at Rasûlullâh ρ on the pulpit donning a black turban with the two tails hanging between his shoulder blades**."** *(Sahîh Muslim vol. 9-10 p.137)*
- Ibn 'Umar τ narrates that Rasûlullâh ρ used to wear a white *topî.* (*Tabrânî)*
- 'Allâmah Kautharî *rahmatullâhi alaih* says: "Questions are abounding these days with regard to people performing Salâh bare-headed without any valid excuse… since a group of people have emerged who take relish in rejecting good, propagating vice and sudden confrontation of the masses by contradicting those practices which have come down the centuries from generation to generation. These false *mujtahids* who aspire to sow discord amongst the Muslims in the houses of Allâh, in their devotion to the Almighty, are very astonishing and very similar to the *Khawârij* (a deviant sect) who exaggerate petty issues and belittle major aspects…As for the Salâh of a person who performs bare-headed, it is correct if the Salâh itself comprises of all the prerequisites and conditions of the validity of the Salâh but ***it is contradicting an inherent Sunnah and practice which was in vogue in every Muslim land from time immemorial and it is assimilating the Christians who worship bare-headed as is prevalent."*** *(Raf'ul-Ishtibâh p.5)*
- 'Allâmah Kautharî *rahmatullâhi alaih* also mentions that the famous Scholar of Hadîth, Al-Kattânî *rahmatullâhi alaih* has collected the Ahâdîth proving that Rasûlullâh ρ was constantly wearing a *topî* with or without a turban in his book called *'Ad-Di'âmah'. (Raf'ul-Ishtibaah p.7)*
- 'Allâmah Haskafî *rahmatullâhi alaih* of the Hanafî mazhab mentions: "It is ***makrûh*** to perform Salâh bare-headed because of laxity…….and as for leaving it because of looking down upon it (i.e. ridiculing it), is *kufr* (disbelief)." *(Durrul Muhtâr vol.1 p.641)*
- Imâm Nawawî *rahmatullâhi alaih* says: "Our Scholars mention that it is preferable that the person who is performing Salâh should be clad in his best attire which is available, wearing a long shirt (*kurtâ*) and a turban." *(Al Majmû' vol.3 p.175)*

Adorn Yourself

- Allâh I says: "O Children of Âdam! Take your adornment (in dress) at every Musjid…" *(Sûrah 'Arâf)*
- We should bear in mind that one is to cover the *satr* (i.e. the private parts) and one is to adorn oneself. To cover the satr is compulsory and it is the prerequisite for the Salâh to be correct. In addition to covering the satr, we are also required to beautify ourselves for Salâh in complying with the injunction of the Qur'ân.
- Nâfi' *rahmatullâhi alaih*, the slave of Ibn 'Umar τ, was once performing Salâh with only one sheet of cloth covering his body. When Ibn 'Umar τ saw him, he said: "Did I not give you two pieces of cloth?" He replied: "Yes." So Ibn 'Umar τ said: "If I had to send you for some work, would you have gone in this state?" He replied: "No." On this, Ibn 'Umar τ said: "Then Allâh I is more worthy of you beautifying yourself for Him, than others." *(Fathul Bârî of Ibn Rajab Hanbalî vol.2 p.128)*

Published by: Madrasah Arabia Islamia P. O. Box 9786 Azaadville 1750 South Africa
Tel: (011) 413 2786 Fax: (011) 413 2787